

November 28
1940

Millennial Star



The Betrayal

POETRY—

UPHILL.

Does the road wind uphill all the way?
Yes, to the very end.
Will the day's Journey take the whole day long?
From morn to night, my friend.

But is there for the night a resting-place?
A roof for when the slow, dark hours begin.
May not the darkness hide it from my face?
You cannot miss that inn.

Shall I meet other wayfarers at night?
Those who have gone before.
Then must I knock, or call when just in sight?
They will not keep you waiting at that door.

Shall I find comfort, travel-sore and weak?
Of labour you shall find the sum.
Will there be beds for me and all who seek?
Yea, beds for all who come.

—Christina Georgina Rossetti.

THOUGHT FOR THE WEEK:

Prize not thyself by what thou hast, but by what thou
art; he that values a jewel by its golden frame, or a book
by its silver clasp, or a man by his vast estate, errs.

—Quarles.

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"... I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."—I Nephi 3: 7.



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NEW ADDRESS FOR MISSION HEADQUARTERS

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THIS WEEK'S COVER

WE know of the remorse suffered by Judas as the result of his dreadful act in betraying the Master. Will not the remorse of those who reject Him now be akin to it, when the full realisation of His existence is made manifest to them at His coming?—See page 818.

The Book Of Mormon Speaks

SERVICE TO NEIGHBOUR IS SERVICE TO GOD

By DR. CARL F. EYRING

Of the Sunday School General Board

AS we open the Book of Mormon and turn to the Book of Mosiah, we read these comforting words: "And now there was no more contention in all the land of Zarahemla, among all the people who belonged to King Benjamin, so that King Benjamin had continued peace all the remainder of his days." Undoubtedly such a blessed condition was due in large measure to the king himself. We turn a few pages and find King Benjamin giving his last message to his people. From these words we come to know the philosophy of life of this venerable leader. Here is the message:

"My brethren, all ye that have assembled yourselves together, you that can hear my words which I shall speak unto you this day; for I have not commanded you to come up hither to trifle with the words which I shall speak, but that you should hearken unto me, and open your ears that ye may hear, and your hearts that ye may understand, and your minds that the mysteries of God may be unfolded to your view.

"I have not commanded you to come up hither that ye should fear me, or that ye should think that I, of myself, am more than a mortal man;

"But I am like as yourselves, subject to all manner of infirmities in body and mind; . . .

"I say unto you, that as I have been suffered to spend my days in your service, even up to this time, and have not sought gold or silver, nor any manner of riches of you;

"Neither have I suffered that ye should be confined in dungeons, nor that ye should make slaves one of another, or that ye should murder, or plunder, or steal, or commit adultery, or even I have not suffered that ye should commit any manner of wickedness, and have taught you that ye should keep the commandments of the Lord, in all things which He hath commanded you;

"And even I, myself, have laboured with mine own hands, that I might serve you, and that ye should not be laden with taxes, and that there should be nothing come upon you which was grievous to be borne; and of all these things which I have spoken, ye yourselves are witnesses this day.

"Yet, my brethren, I have not done these things that I might boast, neither do I tell these things that thereby I might accuse you; but I tell you these things that ye may know that I can answer a clear conscience before God this day.

"Behold, I say unto you, that because I said unto you that I had spent my days in your service, I do not desire to boast, for I have only been in the service of God.

"And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings, ye are only in the service of your God. . . .

"I say unto you, my brethren, that if you should render all the thanks and praise which your whole souls have power to possess, to that God who has created you, and has kept and preserved you, and has caused that ye should rejoice, and has granted that ye should live in peace one with another;

"I say unto you, that if ye should serve Him who has created you from the beginning, and art preserving you from day to day, by lending you breath that ye may live and move, and do according to your own will, and even supporting you from one moment to another; I say, if ye should serve Him with all your whole souls, yet ye would be unprofitable servants.

"And behold, all that He requires of you is to keep His commandments; and He has promised you, that if ye would keep His commandments, ye

should prosper in the land; and He never doth vary from that which He hath said; therefore, if ye do keep His commandments, He doth bless you and prosper you."—Mosiah 2: 9-22.

In brief, King Benjamin told his people that successful living and efficient leadership rests upon loyalty and obedience to a great cause, humility and appreciation of the truest kind, and service to God and man. His admonition is essentially that given by Jesus when He said:

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

"But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."—Matthew 20: 25-28.

On this same principle of heavenly rule Joseph Smith speaks:

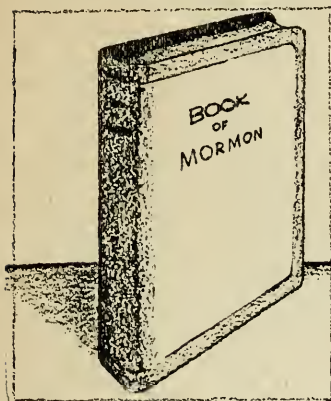
"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile."—Doc. and Cov. 121: 41-42.

The secret of the peace found among the people who belonged to King Benjamin is undoubtedly revealed in the King's message to his people. A life of purity and love brings peace. The life of purity is tersely expressed in the words: "therefore, if you do keep His commandments, He doth bless and prosper you." The life of love is beautifully expressed by the state-

ment: "when ye are in the service of your fellow beings, ye are also in the service of your God." Peace has its foundation not only in well-ordered, and disciplined lives, but in lives with no conflict between selfish desires and the needs of others.

One does not produce first a life of purity, and then a life of love; but an integrated life of purity and love. As a powerful motive in such building, King Benjamin encourages the attitude of appreciation. Appreciation is more than a formal statement of words, the mere expression of gratitude. It is more than formal prayers of thanksgiving, or songs of praise. Appreciation of God can best be shown by keeping His commandments; "and behold, all that He requires of you is to keep His commandments." True appreciation requires the losing of self in service; it is the the unselfish out-reaching of the heart. Appreciation of God's blessings and goodness turns out to be, as King Benjamin explained, a powerful spiritual force driving one to the good life.

King Benjamin would warn his people and us against the danger of narrowing the commandments so that they apply only to personal purity, only to keeping "One's self unspotted from the world." The other phase of James' admonition must not be forgotten—"to visit the fatherless and widows in their



affliction." Many of the so-called deadly sins are not eliminated best by a self-centred and conscious process of self-purification. They are best eliminated by the indirect method of altruistic service: by the process King Benjamin advised: "When ye are in the service of your fellow beings, ye are also in the service of your God." To clarify this point, let us describe certain undesirable character traits which are the result of abnormal self-interest—traits which can be eliminated best through altruistic service, not by a self-centred process of self-purification.

The proud individual over-stresses the value of himself; the covetous person seeks to draw all favour to himself, even at the expense of others; the wrathful person over-stresses his own right; the envious person wishes others to be less happy, so that he, in comparison, may be more happy; the glutton gorges himself without thought of the needs of others; the slothful person wishes to reap without paying the price of sowing; the lecherous person demands personal sexual pleasure without regard for the well-being of others. Thus we see these so-called "seven deadly sins" are the result of selfishness.

There are other lesser evils which result from over-stressed personal interests. For example, the miser has too strong a personal interest in money. To him, gathering and hoarding money means the building and securing of personal worth. The extreme nationalist strongly attaches himself to his country—the glorification of country means a glorification of self. A parent may see himself too strongly in his child and seek to glorify himself by insisting that the child shall excel in those things which he in his youth failed to accomplish.

Too often a child is raised in a home that operates on the policy: "My wife and I, our son John, and our daughter Betty, we four and no more." John is taught to respect his parents, to submit to their wishes, and to be unselfish toward Betty, his sister. But he is urged to be a better student than the boy who lives in the next block; he is urged to play the violin better than the boy through the block so that he, rather than his neighbour, will be the one selected to perform in the school musical; he is required to wear better clothes than the dirty, uncultured boy who lives across the street and is instructed not to associate with him. In brief, John is to submit to the wishes of father and mother and sister Betty, but outside the home he must move ahead under selfish desires even at the sacrifice of childish friendships. As a mature man John probably will be altruistic toward his family, and he may even express his helpfulness toward others in an impersonal way to charitable institutions, but in all these acts he will fail to have a true interest in human beings and in the future of the race. Because of this type of family training, it will be difficult for John to understand the meaning of King Benjamin's statement, "when ye are in the service of your fellow beings, ye are also in the service of your God." John may find that he can "keep himself unspotted from the sins of the world," but he will have difficulty in comprehending the other phase: "to visit the fatherless and the widows in their afflictions."

(Continued on page 831)



Judging Values

THE great difficulty with human-kind is that it knows so poorly how to pursue its own best interests. People generally are genuinely anxious to better their own conditions, but all too often strive to do so through satisfying their immediate selfish desires. This isn't a thing for which we should be too severely criticised, for after all, we are still but children; the fine qualities of God-like judgment are in us as yet undeveloped.

We use money as a standard of value. Yet, to one unschooled in the use of money as a standard of value, something of far less intrinsic worth, fulfilling a desire resulting from past experience, would be valued more highly. A small child allowed the choice between an ice cream cone and a ten shilling note would not hesitate in choosing the ice cream cone. We who are more sophisticated, counting ourselves mature in our judgments, smile indulgently at such a choice.

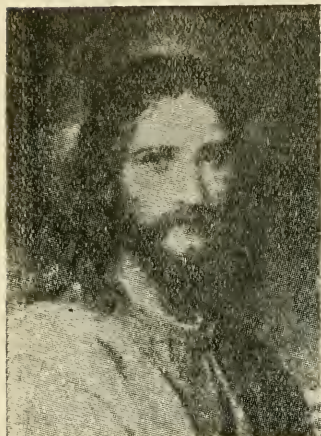
But we may well look to ourselves and see if we, like the child, are not seeking present gain rather than future good. Given a choice between such things as worldly pleasure, association which brings excitement, power, or material gain on the one hand and on the other the opportunity for service in the kingdom of God, which brings incitement to do good and results in development of spiritual strength enabling us to achieve eternal life, we too frequently show the immature judgment of a child and like him choose the thing of lesser value which satisfies our immediate selfish desire—we choose the ice cream cone.

The Lord recognized this tendency in man when He said: "Verily, verily, I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father hath in his own hands and prepared for you."

Why Read The New Testament

By BRYANT S. HINCKLEY

From the Improvement Era



The Redeemer of Mankind

HERE are fifteen reasons why we should read the New Testament.

1. It would be a disgrace not to have read it—do not belong to this small minority. This book costs very little; it is the most widely distributed book printed, and the most universally beloved by those who know it.

2. To read it and to understand it is the soundest education. To catch its spirit and to obey its precepts will exalt the individual and bless this troubled world as nothing else can.

3. It is the story of the greatest teacher, the highest, the noblest, the most princely personality that ever lived among men.

Speaking of the Master as a teacher, Canon Farrar says:

"How exquisitely and freshly simple is the actual language of Christ compared with all other teachings that have ever gained the ear of the world! There is no science in it, no art, no pomp of demonstration, no carefulness of toil, no trick of rhetorician, no wisdom of the schools. Straight as an arrow to the mark his precepts pierce to the very depths of the soul and spirit. All is short, clear, precise, full of holiness, full of common images of daily life. There is scarcely a scene or object familiar to the Galilee of the day, which Jesus did not use as a moral illustration of some glorious promise or moral law."—"Life of Christ," p. 143.

Referring to His work:

"Here is a man who was born in an obscure village, child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never travelled two hundred miles from the place where he was born. He never did one of the things which usually accompany greatness. He had no credentials but himself. He had nothing to do with in this world except the naked power of his divine manhood.

"While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him. Another betrayed him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon the cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying, and that was his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone and today he is the centre of the human race, and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life

of man upon this earth as powerfully as has this one solitary life."—J. A. Francis.

4. It is the most fascinating story ever written, full of faith, hope, pathos, tenderness, and tragedy. Read, if you will, *The Prodigal Son* (Luke 15: 11-32). Referring to this, Canon Farrar says:

"Never certainly in human language was so much—such a world of love and wisdom and tenderness—compressed in so few immortal words. Every line, every touch of the picture is full of beautiful eternal significance. . . . All this indeed is a divine epitome of the wandering of man and the love of God, such as no literature has ever equalled, such as the ear of man has never heard."—"Life of Christ," p. 339.

5. It teaches the most fundamental and significant truths ever taught. Consider the exalted place which it gives man in the scheme of things. It proclaims him to be a child of God, declares that he belongs to a race of deities, that he is the object of His love, the centre of His affections.

6. It is a book for thinkers—thoughtful people appreciate it most.

7. It is the companion, and has been, of the best minds.

SEARCH THE SCRIPTURES; FOR IN THEM YE THINK YE HAVE ETERNAL LIFE:

AND THEY ARE THEY WHICH TESTIFY OF ME.—John 5: 39.

8. It is the textbook for the greatest intellects.

9. It is the inspiration for the highest endeavour.

10. It is the course of the deepest and most permanent satisfactions.

11. It is a revelation of the purest and most perfect philosophy of life ever given. Papini in his "Life of Christ" says:

"If an angel were to come down to us from the world above and ask what our most precious possession is, the master work of the spirit at the height of its power, we would not show the great and wonderful machines of which we boast, but we would offer him the Sermon on the Mount."

12. There is nothing in the mountain-heap of books that holds so much, that is so unerring in thought, so pure in feeling, so rich in imagination, so perfect in the beauty of simple speech. We quote from George R. Wendling:

"No student of mental phenomena, and no close observer of human limitations, can fail to be profoundly impressed by the extraordinary fact that the Man of Galilee never did, nor did he ever say, a needless thing. Every sentence that ever fell from his lips, and every single act of his, has such immeasurable significance that it has served for nearly two thousand years as an inexhaustible text, and will so serve as long as time shall last. It would seem incredible, but is it not true, that no priest or poet, no preacher or philosopher, no orator or essayist, in any age or in any land, has yet sounded all the depths of his most casual saying? Avoiding, we trust, with due solemnity the language of mere eulogy, and simply directing calm attention to the fathomless depths and the boundless range and power of the Galilean's intellectual life, who—is not the question inevitable—who, except God, could hold long and frequent discourse with men and yet never say a needless thing? We can find not only something, but we can find much that is superfluous in every teacher that the world has known, but what recorded sentence did Jesus Christ utter that can be dispensed with?

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THURSDAY, NOVEMBER 28, 1940

EDITORIAL

The Youth Of Zion



THE principal concern of the Church today is its youth.

To the youth of today we must look for the future guidance and leadership of the Church. To the youth of today we must look for the future growth and progress of the Church. To youth we must look for missionaries to carry the Gospel message to the ends of the earth.

How well the work of the Church will be done in the years to come will depend upon how well the youth of today are taught, grounded in, and imbued

with, the spirit of the Gospel.

In the hands of youth, many of whom are going to distant places to gain a livelihood, is the good name of the Church.

By their actions, when they get out in the world, the Church will be judged. By their manner of living they will either honour and magnify the Church in the eyes of men, or drag its good name in the mire.

To the youth of Zion a great heritage has been promised. Born under the covenant, they are entitled, if worthy, to great blessings. Their destiny among the children of men has been made clear. They are to be leaders.

To realize the blessings to which they are heirs, youth must be prepared and qualified. The Church has provided organizations and programmes to bring about this preparation and to enable every young person who is willing to make the effort to qualify for the blessings and experiences which lie ahead.

The opportunities offered by the Priesthood quorums and Church auxiliaries to the youth of Zion are probably unequalled. Every young person who will take advantage of the programme offered will receive education, training, and experience in the doctrines, ordinances, and practices of the Church that will lead to greater blessings and exalting experiences. Thousands who have neglected their opportunities in the past now have regrets in place of blessings.

Parents should encourage their children to avail themselves of these invaluable helps and guides to success and future progress. Members of all organizations should encourage their friends and neighbours to participate actively in the programmes. We should all be missionaries for the Priesthood quorums and auxiliary organizations.

Parents have the most direct responsibility. By example and precept, they are urged to use their influence with their children to interest them in the privileges and blessings to which they are entitled as members of this great Church.

Joseph Smith And The Hope Of The World

By NEPHI JENSEN



Nephi Jensen

IN his new book, "The Day After Tomorrow," Philip Gibbs grimly describes the deadly sickness of European civilization:

The nations of Europe are sick, sick almost to death. Without some miraculous spiritual revelation, the civilization of the continent Europe is doomed.

This is a pathetic description of civilization—a world order which has inherited the inspiring sacred literature of the ancient Hebrews, the lofty philosophy of the Greeks, and the noble traditions of the Christian religion, and the illimitable wealth of knowledge that modern scientific investigation has bequeathed to us.

Gibbs' sober conclusion that only a "miraculous spiritual revelation" can save Europe is true also of the rest of the world. His prescribed panacea recalls the number of attempts that have been made to refine the mind and tame the savage destructiveness of human nature, from the time of Socrates, who taught that "knowledge is virtue."

The Greek philosophers were the first to endeavour in a systematic way to curb the incorrigible human will, and direct it to noble ends. Plato's fine outline of right behaviour, based upon the concepts of "courage, temperance, justice, and prudence," produced for a time a refined and well ordered community life. But the Greeks only achieved an external orderliness and beauty of life.

Then came the gentle Galilean with his simple religion of heart purifying faith, soul-transforming repentance, spiritual rebirth, and moral regeneration, through the quickening spirit of God. He sought to purify and tame human nature from within by a sanctifying spiritual power. His moral vitalizing, spiritual, dynamic produced for a while an inoffensive, gentle, orderly, humane folk who were passionately imbued with the ideal of their Master—the exalting idea that a fine life is the finest of all fine things.

But soon faith commenced to wane. Dismal doubt took the place of robust convictions of God's reality and the simple Christian ordinances were transformed into an elaborate and stately ceremonialism, celebrated with gorgeous pomp and spectacular display, but devoid of elemental goodness and the

heart refining Spirit of God. This faithless, ceremonial Christianity has wholly failed to produce a peaceful, orderly society.

Then came the great Luther, with his profound spiritual insight. He detected the deadness of faithless ceremonialism; and proclaimed anew Paul's great truth, "The just shall live by faith." His persistent emphasis of this cardinal Christian truth resulted in the emancipation of the minds of millions from the superstitious stupor induced by a religion of spiritless ritualistic pomp.

But Luther did not restore real Christian faith. He failed to bring back the true spirituality that was the regenerating power of the religion of Jesus Christ. Luther's noble doctrine of justification by faith, in time, became a mere sentimentalism, almost as powerless to control conduct as the ceremonialism it supplanted.

Then came the marvel of the modern world—science, with its crucible, its test tube, its delicately adjusted scales and accurate yardsticks; and soon the world was flooded with light and knowledge concerning matters and physical forces. The illimitable forces of nature were harnessed and made to be the obedient servants of man. Now the science made machine does almost all the physical work of the world.

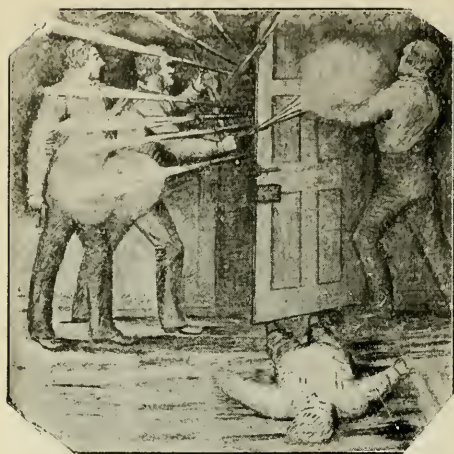
Educators and moralists were heartened. They concluded that all-seeking, all-knowing science would become the intellectual, moral, and spiritual saviour of man. But alas, they have been suddenly and ruthlessly disillusioned. The most efficient gift of science to the world—the machine—has become a terrible monster that turns to blood and mud whole cities, in less time than it takes to describe the horrible ghastliness of the destruction.

Edison's solemn prophecy that science might become the monster that would destroy the race, seems to be in course of tragic fulfilment. Science, with all its marvellous mechanistic efficiency, with all its fact-seeking skill, with all its technological expertness, is becoming the destroyer of man, rather than his saviour.

Gibbs' conclusion is perfectly true, "nothing but a miraculous spiritual revelation can save" our frantic, bewildered, greed-mad and infuriated human race. Such a revelation has been given. It came through the greatest soul of our modern world, the Prophet Joseph Smith. By divine appointment, he brought back to the world the long lost faith that makes the law of God the controlling rule of conduct the repentance that really reforms and ennobles character; and the power of the Holy Ghost that purifies the heart, chastens the affections and tames and regenerates the soul.

This all-conquering spiritual power was Joseph Smith's most valuable contribution to modern culture and it is the only hope of the human race.

Muddling Through



Would you have killed the Prophet ?

WOULD you have stoned the prophets? A ridiculous question to ask, perhaps, because the Latter-day Saints believe in revelation and look back upon the holy men of God as prophets and instruments in the Lord's hands to guide His chosen people. Joseph Smith and those who have succeeded him in the Presidency of our Church are instruments in the Lord's hands to guide us, His chosen people, of the latter days. What do you think of their revelations?

Do you pay your tithing?

Do you keep the Word of Wisdom?

Do you prepare your children for baptism?

Do you keep the Sabbath day holy?

Do you have family prayers?

Do you love the Lord with all your heart, mind, might and strength?

Do you love your neighbour as yourself?

There are many members of record in our Church who are figuratively stoning the prophets, both old and new, with indifference and disobedience. Are you one of them?

There are too many of our people just "muddling through." They have a passive love for the Church and the heritage the Pioneers have left for us, but are a bit lax when it comes to paying tithing, living the Word of Wisdom, observing the Sabbath day, and generally are a bit indefinite about placing themselves on the Lord's side.

There is no doubt in the minds and hearts of thousands of us but that we have had and do have prophets in these last days, and we know them and respect them for what they are.

Referring to these last days the Lord revealed through Joseph Smith: "And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people;" and further, "I have sworn in my wrath and decreed wars upon the face of the earth and the wicked shall slay the wicked, and fear shall come upon every man. And the Saints also shall hardly escape."

It is not only death we wish to escape; it is a death of wickedness which we all desire to avoid.

Paul said near the close of his life: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not me alone but unto all them also that love his appearing."

Paul had a full portion of the sustaining influence of the Gospel within him, and death held no horrors. If we wish to have peace in our hearts and minds in these troublesome times, we must honour the prophets and serve the Lord. If we want to be ready to die as Paul was ready, we must fight a good fight, finish the course, and keep the faith.

"Muddling through" will bring nothing but disappointment, heartaches and regrets.



100 YEARS AGO

From the "Star," November, 1840

THE "LONDON DESPATCH" AND THE LATTER-DAY SAINTS

(From the "London Despatch" of November 8th)

"... We learn, in addition, that so late as the 29th of last month, ten poor persons were baptized in the parish of Boddington; and that upwards of 500 in the neighbouring parishes have joined these humbug saints, and this, too, within from two to eight miles of the cathedral of Gloucester, whose Bishop has now two palaces to reside in, besides a prebendal house at Westminster, in Pear's Yard, and two rectorages, in all about £9,000 a year. Has this Bishop, so well paid for attending the flock, done anything to abate this ignorance? Is it not the fact that there are not fewer than eighty non-resident clergymen under him—that there are eighty-six in the commission of the peace—that, until lately, the Chairman of the Quarter Sessions was a reverend doctor—that at the Quarter Sessions there are frequently more clergy than laity at the dinner table; and that ignorance is so great, that not one adult in fifty of the rural population can read? Can we wonder that these unfortunate creatures are led away by 'every wind of doctrine,' and that the gaols and madhouses are filled with the victims of ignorance and superstition? The Mormonites were wise in their generation in squatting upon this diocese, and in all probability their next remove will be to the diocese of Canterbury—the land of mad Thomites—celebrated for the number of its clergy, the vast income of its prelate, and the ignorance of its christian population."

Brigham Young Said :

PERSONS have frequently ruined their own characters by making false accusations.

I do not like to see those who profess to be Saints get such extravagant confidence in our God that they will not do one thing to provide for themselves.

Mothers, to provide offspring full of life and days, must cease drinking liquour, tea, and coffee, that their systems may be free from bad effects. . . . Look to it, mothers, that you desire only that which will most promote the health and life of your offspring.

Success in preaching the Gospel springs not from the wisdom of this world. We must so live as to enjoy the power of God.

Each person possesses an intelligence, each one has an agency, and each has his own salvation to work out.

This is a world in which we are to prove ourselves.

When the world is in a state of true civilization, man will have ceased to contend with his fellowmen, either as individuals, parties, communities, sects, or nations.

Man can produce and control his own acts, but he has no control over their results.

Brothers and Sisters, I will make one request to you: When you speak, speak so that we can hear and understand you, whether it be much or little, good or bad. If you have nothing to say, take my counsel and keep your seat. If you have anything to say, say it; and when you get through, stop.

Were I a woman possessed of great powers of mind, filled with wisdom, and, upon the whole, a magnanimous woman, and had been privileged with my choice, and had married a man, and found myself deceived, he not answering my expectations, and I being sorry that I had made such a choice, let me show my wisdom by not complaining about it.

You are constantly taught to live your religion for today. Can you not live it for an hour? Begin at a small point: can you not live to the Lord for one minute? Yes. Then can you not multiply that by sixty and make an hour, and live that hour to the Lord? Yes; and then for a day, a week, a month, a year? . . . This we can do.

THE BOOK OF MORMON SPEAKS

(Continued from page 820)

There are religionists who keep the commandments, so they think, but who render very little service. It was of one of these that a bishop spoke when he said: "This man is ninety-nine per cent good and one per cent active."

The child must be protected from the rigours of life which might destroy him. Every child has the right to be clothed, sheltered, and fed until his strength and training enable him to provide for himself. His life should not be made too easy; he must be permitted to achieve against odds; but hardships beyond his years and strength should not fall upon his head. Are there children in our community who sleep cold on winter nights, who are undernourished for want of sufficient and proper food, who are tempted to steal because they do not have what they see other children have? If there are, then there is a job right at the very door, and it is a complex one.

Does the child see in his community evidence of a co-operative spirit? Does he see neighbours uniting to produce a unity of architectural structure and landscape design along his block and his street? Or does he see each person going his own way, building as he pleases, planting trees and shrubs according to his whim, and even dividing land, under a selfish urge, into such narrow building plots as to preclude health and beauty? Some say that the child does not sense such attitudes; but you know that he does.

If we follow the admonition of King Benjamin and show our appreciation to God by keeping His commandments, we must realise that to keep these commandments we must do more than avoid wrong doing, we must be active in service. "When ye are in the service of your fellow beings, ye are also in the service of your God." There are plenty of jobs to be done. Jesus calls: "Come, take up the cross, and follow me."



WHY READ THE NEW TESTAMENT

(Continued from page 823)

"In a prayer of only sixty-five words, or say four printed lines in an ordinary book, or six lines in a daily newspaper, he gives the essence of every utterance possible to a man in the act of prayer. Ask for what we will, where we will, the germ of it is all there! Is not this an unparalleled thing viewed simply as a comprehensive intellectual performance—to gather up, out of the enormous mass of liturgy and ritual which lay all around him, and condense into a few short lines the religious aspirations of the whole human race for all time?"—"Man of Galilee," p. 84-85.

13. From no other philosophy of life has mankind received so much light, so much help, as from the philosophy which it records.

14. Read the New Testament, because we owe to this book in a large measure our individual and national freedom. This freedom is rooted in the doctrines of the Bible. The men who laid the foundations of this government were inspired with a passion for liberty, and they drew their inspiration from the New Testament.

Speaking of the Puritan reformers, John Fiske says:

"If ever there were men who laid down their lives for the cause of all mankind, it was those grim old Ironsides whose watch-words were texts from Holy Writ, whose battle cries were hymns of praise.

"It was to this unwonted alliance of intense religious enthusiasm with the instinct of self-government and the spirit of personal independence that the preservation of English freedom was due."—"Beginnings of New England," p 52.

15. Read the New Testament because it is the word of God.

It is the recorded history of the mission of His Only Begotten Son; a revelation of the plan worked out in the heavens before the world was framed for the exaltation of man.

The New Testament has been the leavening influence of the world. The world owes its progress in culture, in civil liberty, in economic and social advancement to this book. Wherever its influence prevails, peace and happiness reign. All who read it and cultivate its companionship are made better. It is an inspiration in youth, a guide in maturity, a solace in old age—the masterpiece of the world. Read it.



DOINGS IN THE DISTRICTS

Scottish

At the Edinburgh Branch Conference held on Sunday, November 3rd, the theme dealt with was "Duties of Latter-day Saints in these Perilous Times." Speakers that dealt with the theme were Sisters Isabella McDonald and Ethyl Scott, lady Missionaries, Sister Catherine Horner of the London District, and District President A. B. McGowan. The meeting was conducted by Branch President John Houston.



PERSONAL

PULLAN-THORP—A wedding of considerable local interest took place on Saturday, November 9th, in the Latter-day Saint Chapel, Lower Sheriff Street, Rochdale. The occasion was the marriage of Cicely May Pullan of the Rochdale Branch and Elder Eric Thorp, President of the Grimsby Branch. President Andre K. Anastasiou officiated at the ceremony. The organist was Sister Edith Butterworth.

During the ceremony the hymns "O Perfect Love" and "O, My Father" were sung, and a solo, "Bless This House," was rendered by Mrs. Hoyle. The bride, who was given in marriage by Brother Arthur Fitton, was attended by three bridesmaids—Miss Marion Baron of Hyde, and Misses Ivy and Hazel Woodhead, acted as groomsmen. There were about 200 people present at the service, which was the first one to be held at the Rochdale Chapel.

The spirit of the service was greatly appreciated by a large number of friends who attended for the first time.

Tea was served to some fifty relatives and friends to the bride and bridegroom, and the reception was held in the evening at which over 230 were present. The evening was spent in dancing and entertainment. The bride and bridegroom were the recipients of over 80 wedding presents, including a walnut rose bowl and candlesticks from the bride's workmates at Messrs. John Bright's Fieldhouse Mill. The couple left on Sunday afternoon for Gainsborough, where Mr. Thorp is engaged in the teaching profession.



... AND FINALLY, A LITTLE HUMOUR.

Little Boy (looking at new baby, who is squalling loudly): "Is it true that she came from heaven?"

Nurse: "Yes, Freddie."

Little Boy: "Then it's no wonder they put her out."

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